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ANCIENT YORK MASONRY.

BRETHREN in other parts of the United States are not universally aware of the importance which we, in Kentucky, attach to the phrase "*Ancient York*" in our intercourse with Masons. None but those, to whom that appellation properly belongs, are recognized by our regular lodges as genuine masons, nor can we, consistently with our established regulations, associate masonically with any others. It is, therefore, a matter of vast importance to ascertain, if we can, the true meaning of the phrase, and to be careful, on the one hand, not to violate our duty by communing with those who are not properly connected with our order, nor, on the other hand, to exclude from our intercourse, in consequence of any erroneous construction, those who are in every respect entitled to our masonic sympathies and fraternal regard. We do not believe that this subject is as well understood by the fraternity generally as from its importance it deserves to be, and we shall therefore endeavour to throw some light upon it, soliciting of those among our brethren, who think they discern any errors in our remarks, at least their candid indulgence, and, if they think proper, the prompt exposure, through the same channel, of what they may consider incorrect. Our object is to elucidate, if possible, a subject somewhat obscure, and as we conceive much misunderstood. In making this effort, we are deeply impressed with our own liability to err, and shall be happy to receive the corrections of better informed brethren.

Our first remark on this subject is, that we ought to be governed by a regard to *things*, and not merely to *names*. It may so

happen, that masons in every respect as much entitled as ourselves to the appellation of *Ancient York*, may be utterly unacquainted with the phrase, and unable to recognize themselves by that name. If however, notwithstanding they disclaim the title, we can ascertain that, according to our understanding of its meaning, it properly belongs to them, we are bound to receive and associate with them as brethren. We have frequently met with masons, made in respectable lodges under the jurisdiction of some Grand Lodge in a sister state, which is fully recognized by us as genuine, who were yet unable to tell whether they were York Masons or not. They were totally unaccustomed to the term; they had not been taught to regard it as an important appellation belonging to all with whom they had a right to associate, and yet they were undeniably precisely such masons as we are, and entitled to claim our notice as brethren.

Another distinction, which it is of some importance we should bear in mind, is that which exists between *modern* and *clandestine* masons. The latter we cannot regard as masons at all. They are totally unacquainted with our rites and mysteries: they have no regular lodges, but having adopted some mystic forms of their own, have usurped and misapplied the name of masons. Modern masons, however, are of a totally different character. They originally sprang from the same source with ourselves, but having introduced some modern innovations and lost sight of some of the ancient landmarks, have raised a wall of partition between themselves and us. In many instances they have become conscious of their errors, have retraced their steps, and have been received back again into the ancient fold. In other instances, as in England and in the state of South Carolina, a compromise has been effected between them and the ancient York Masons, and a complete and permanent union has been the result. Both the Ancient York and the Modern Masons may trace back their history to the same common source. Their separation is of comparatively recent date, as a recurrence to history must convince us. In clandestine masons, on the contrary, we recognize nothing in common with ourselves, but the name, which they have usurped.

In order that our readers may have a clear and distinct un-

Understanding of the original distinction between Ancient York and Modern Masons, we shall make some quotations from "*Preston's History of Masonry in England &c.*" a work, the correctness and authority of which are, we believe, universally admitted. After tracing the history of Masonry through the reign of Alfred the Great, the author observes:

"On the death of Alfred in 900, Edward succeeded to the throne, during whose reign the masons continued to hold their lodges under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the fraternity was entrusted. Ethelward was a prince of great learning, and an able architect; he founded the university of Cambridge.

"Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin, patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York, where the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master." p. 141.

In a note on this passage Preston remarks;

"From this æra we date the establishment of Free-masonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin's charter, it is said, all the masons in the realm were convened at a general assembly in that city, where they established a GENERAL OR GRAND Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the fraternity considerably increased, and kings, princes, and other eminent persons, who had been initiated into Masonry, paid due allegiance to that Grand Assembly. But as the events of the times were various and fluctuating, that assembly was more or less respectable; and in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of ANCIENT YORK MASONS is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldbury near York. This carries with it some marks of confirmation, for Auldbury was the seat of Edwin.

"There is every reason to believe that York was deemed the



original seat of masonic government in this country; as no other place has pretended to claim it, and as the whole fraternity have, at various times, universally acknowledged allegiance to the authority established there: but whether the present association in that city be entitled to that allegiance, is a subject of inquiry which it is not my province to investigate. To that assembly recourse must be had for information. Thus much, however, is certain, that if a General Assembly or Grand Lodge was held there, (of which there is little doubt if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time,) there is no evidence of its regular removal to any other place in the kingdom; and upon that ground the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the fraternity appear to have been convened at sundry times in England; but we cannot find an instance on record, till a very late period, of a GENERAL meeting (so called) being held in any other place beside York.

"To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly called a GENERAL or GRAND LODGE. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private lodges, with the Grand Master and his Wardens at their head; it consisted of as many of the fraternity AT LARGE as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, elected and installed at one of these meetings, and who for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals, convened on certain days at certain places, had no existence. There was but one family among masons, and every Mason was a branch of that family. It is true the privileges of the different degrees of the order always centered in certain numbers of the fraternity, who, according to their advancement in the Art, were authorised by the ancient charges to assemble in, hold, and rule lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in Masonry; but all the



tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the fraternity might repair, and to whose award all were bound to pay submission.

"As the constitutions of the English Lodges are derived from this GENERAL Assembly at YORK; as all masons are bound to observe and preserve those in all time coming; and as there is no satisfactory proof that such assembly was ever regularly removed by the resolution of its members, but that, on the contrary, the fraternity still continue to meet in that city under this appellation, it may remain a doubt whether, while these constitutions exist as the standard of masonic conduct, that assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of Masons, however great their consequence may be, can, consistent with those constitutions, withdraw their allegiance from that assembly, or set aside an authority to which not only antiquity, but the concurrent approbation of Masons for ages, under the most solemn engagements, have repeatedly given a sanction.

"It is to be regretted, that the idea of superiority, and a wish to acquire absolute dominion, should occasion a contest among Masons. Were the principles of the Order better understood, and more generally practised, the intention of the institution would be more fully answered. Every Mason would consider his brother as his fellow, and he who, by virtuous and generous actions, could best promote the happiness of society, would always be most likely to receive homage and respect." pp. 142—144.

It seems then, if this history be correct, and it has all the appearance of authenticity, that Ancient York Masonry originally derived its name and its existence from the General Assembly held at York in England, in the reign of Athelstane, which has been continued from time to time in that city until the present day. As however, we in this country are under no obligations to look up to any Grand Lodge in a foreign land, we derive our title of Ancient York Masons, not from any acknowledged allegiance to the assembly now held at York, but from being able to trace our history to the same common source, from having drawn our authority and obtained all our prescriptive rights

from the Grand Lodge originally assembled there, and from having preserved the same ancient landmarks. Modern Masonry dates its existence from the reign of Queen Elizabeth; for Preston informs us—

“The Masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, during this period, in different parts of England; but the General or Grand Lodge assembled in York, where the fraternity were numerous and respectable.

“The following circumstance is recorded of Elizabeth. Hearing that the Masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the Masons, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

“Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Russell, earl of Bedford, and Sir Thomas Gresham, an eminent merchant, distinguished by his abilities, and great success in trade. To the former, the care of the brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings of the south, where the society had considerably increased, in consequence of the honorable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the south, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this Assembly appeals were made on every important occasion.”

“The queen being assured that the fraternity were composed of skilful architects, and lovers of the Arts, and that state affairs were points in which they never interfered, was perfectly reconciled to their assemblies, and Masonry made a great progress at

this period. During her reign, lodges were held in different parts of the kingdom, particularly in London, and its environs, where the brethren increased considerably, and several great works were carried on, under the auspices of sir Thomas Gresham, from whom the fraternity received every encouragement." pp. 170, 171.

"On the demise of Elizabeth, the crowns of England and Scotland were united in her successor James VI. of Scotland, who was proclaimed king of England, Scotland, and Ireland, on the 25th of March 1603. At this period Masonry flourished in both kingdoms, and lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels, full of laudable emulation to revive the old Roman and Grecian Masonry. These ingenious travellers brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the arts of designing. He was first renowned for his skill in landscape painting, and was patronized by the learned William Herbert, afterwards earl of Pembroke. He made the tour of Italy at his lordship's expense, and improved under some of the best disciples of the famous Andrea Palladio. On his return to England, having laid aside the pencil, and confined his study to architecture, he became the Vitruvius of Britain, and the rival of Palladio.

"This celebrated artist was appointed general surveyor to king James I. under whose auspices the science of Masonry flourished. *He was nominated Grand Master of England\** and was deputed by his sovereign to preside over the lodges. During his administration, several learned men were initiated into Masonry, and the society considerably increased in reputation and consequence. Ingenious artists daily resorted to England, where they met with great encouragement. Lodges were constituted as seminaries of instruction in the sciences and polite arts, after

\* The Grand Master of the North bears the title of GRAND MASTER OF ALL ENGLAND, which may probably have been occasioned by the title of GRAND MASTER OF ENGLAND having been at this time conferred on Inigo Jones, which title the Grand Masters in the South bear to this day.



the model of the Italian schools; the communications of the fraternity were established, and the annual festivals regularly observed." pp. 171—173.

The two Grand Lodges thus established in England, the one at York and the other at London, continued for many years to maintain the utmost harmony and fraternal affection in their intercourse with each other. No distinction was made between the Masons who were initiated under their respective jurisdictions. All were regarded as brethren. In process of time however dissensions arose and a breach was made. Those who recognized the authority of the Grand Lodge at York retained the appellation of Ancient York Masons, while those who adhered to the Grand Lodge at London were denominated Modern Masons. But let us recur once more to the history.

"While Masonry was thus spreading its influence over the Southern part of the kingdom, it was not neglected in the North. The General Assembly or Grand Lodge at York continued regularly to meet as heretofore. In 1605, under the direction of Sir George Tempest, bart. then Grand Master, several lodges met, and many worthy brethren were initiated in York and its neighbourhood. Sir George being succeeded by the Right Hon. Robert Benson, lord mayor of York, a number of meetings of the fraternity was held at different times in that city, and the grand feast during his mastership is said to have been very brilliant.

"Sir William Robinson, bart. succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth bart. who governed the society with great credit. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York under the direction of Charles Fairfield esq. Sir Walter Hawkesworth bart. Edward Bell esq. Charles Bathurst, esq. M. P. John Johnson, M. D. and John Marsden, Esq. all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, which is authenticated by the books of the

Grand Lodge at York, it appears that the revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is the title which they claim, viz. *The Grand Lodge of all England*; while the Grand Lodge in the South passes only under the denomination of *The Grand Lodge of England*. The latter on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the kingdom held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the brethren in almost every country where Masonry was established; and, from the prevalence and universality of the idea, that in the city of York Masonry was at first established by charter, the Masons of England have received tribute from the first states of Europe. It is much to be regretted, that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the brethren in the North and those in the South are now in a manner unknown to each other.\* Notwithstanding the pitch of eminence and splendour, at which the the Grand Lodge in London has arrived, neither the lodges of Scotland or Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of a few modern innovations among the Lodges in the South. As to the coolness which had subsisted between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few brethren at York having, on some trivial occasion, seceded

\*This was written before the union which has recently been effected in England.

from their ancient lodge, they applied to London for a warrant of constitution; and without inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge to be restored to favour, these brethren were encouraged in their revolt; and permitted, under the banner of the Grand Lodge of London, to open a new Lodge in the city of York itself. This unguarded act justly offended the Grand Lodge at York, and occasioned a breach, which time, and proper attention to the rules of the Order, only can repair." pp.207-210.

Another source of dissention is thus mentioned:

"The Earl of Crawford seems to have made another encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two lodges with their district; and by granting, without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge at York highly resented, and ever after viewed the proceedings of the brethren of the South with a jealous eye. All friendly intercourse ceased, and the York Masons from that moment considered their interests distinct from the Masons under the Grand Lodge in London." p. 223.

We are also subsequently informed, that

"The Marquis of Carnarvon, afterwards duke of Chandos, succeeded lord Darnley in the office of Grand Master, was duly invested and congratulated at an assembly and feast held at Fishmongers' hall on the 27th of April 1738. At this assembly, the duke of Richmond; the earls of Inchiquin, Loudon, and Kintore; lords Colerane, and Gray; and a numerous company of other brethren, were present. The Marquis shewed every attention to the Society during his presidency, and in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot; and points being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship, one for the Carribée Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the brethren in the North



and the South of England, that thenceforward all future correspondence between the Grand Lodges has totally ceased." p. 227.

Some of the consequences of these unhappy differences between the two Grand Lodges in England and their respective adherents, are thus detailed.

"Some disagreeable altercations arose in the Society about this period. A number of dissatisfied brethren separated themselves from the regular lodges, and held meetings in different places for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge. These seceding brethren taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed, without authority, the character of York Masons. The measures adopted to check them, stopped their progress for some time; till, taking advantage of the general murmur spread abroad on account of innovations that had been introduced, and which seemed to authorise an omission of, and a variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old Masons; but through the mediation of John Ward, Esq. afterwards lord viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled. This, however, proved only a temporary suspension of hostilities, for the flame soon broke out anew, and gave rise to commotions, which afterwards materially interrupted the peace of the Society.

"Lord Raymond succeeded the marquis of Carnarvon in May 1739, and under his lordship's auspices the lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, irregularities continued to prevail, and several worthy brethren still adverse to the encroachments on the established system of the institution, were highly disgusted at the proceedings of the regular lodges. Complaints were preferred at every succeeding committee, and the communications fully employed in adjusting differences and reconciling animosities. More secessions taking place, it became necessary to pass votes of censure on the most refractory and to enact laws to discourage irregular associations of the fraternity. This brought the power of the

Grand Lodge in question; and in opposition to the laws which had been established in that assembly, lodges were formed without any legal warrant, and persons initiated into Masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular Masons had adopted, measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independency, and assumed the appellation of *ancient* Masons. They propagated an opinion, that the ancient tenets and practices of Masonry were preserved by them; and that the regular lodges being composed of *modern* Masons had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London, professedly on the *ancient* system, and under that assumed banner constituted several new lodges. These irregular proceedings they pretended to justify under the feigned sanction of the *Ancient York Constitution*, and many gentlemen of reputation were introduced among them, so that their lodges daily increased. Without authority from the grand lodge at York, or from any other established power in Masonry, they persevered in the measures they had adopted, formed committees, held communications, and appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish Masons, who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular lodges in London, as tending in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular Masons in London having acquired an establishment, noblemen of both kingdoms honoured them with their patronage for some time, and many respectable names and lodges were added to their list. Of late years the fallacy has been detected, and they have not been so successful; several of their best members have deserted them, and many lodges have renounced their banner, and come

under the patronage of the Grand Lodge of England. It is much to be wished, that a general union among all the Masons in the kingdom could be effected, and we are happy to hear such a measure is likely soon to be accomplished through the mediation of a Royal Brother." pp. 228-231.

"Soon after the election of the marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren for assembling without *any* legal authority, under the denomination of *ancient masons*; who as such considered themselves independent of the Society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging their meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of Masons, other than as brethren of the ancient and honourable Society of Free and Accepted Masons established upon the universal system, is inconsistent with the honour and interest of the craft, and a high insult on the Grand Master and the whole body of Masons. In consequence of this resolution, fourteen brethren, who were members of the lodge held at Ben Jonson's head in Pelham-street, Spitalfields, were expelled the Society, and that Lodge was ordered to be erased out of the list." pp 243, 244.

"Many regulations respecting the government of the fraternity were established during lord Petre's administration. The meetings of irregular Masons again attracted notice, and, on the 10th of April 1777, the following law was enacted: "That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves *Ancient Masons*, and at present said to be under the patronage of the duke of Athol, are not to be countenanced, or acknowledged, by any regular lodge, or Mason, under the constitution of England: nor shall any regular Mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society; nor shall any person initiated at any of their irregular



meetings, be admitted into any lodge without being re-made.\* That this censure shall not extend to any lodge or Mason, made, in Scotland or Ireland, under the constitution of either of these kingdoms; or to any lodge or Mason abroad, under the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such lodge and Masons shall be deemed regular and constitutional." pp. 258, 259.

We have thus endeavoured to furnish, from an authentic source, a concise history of the circumstances which gave rise to the distinction between Ancient York and Modern Masons. The space which these extracts have occupied, compels us to defer to another opportunity a reference to the history of Masonry in this country, and a notice of the union, which has of late been effected between the two great divisions of the Masonic family, both in England and in different parts of the United States.

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#### ON THE IMPORTANCE OF DISSEMINATING CORRECT MASONIC INFORMATION.

At the late Communication of the Grand Lodge of Kentucky a proposition was made to appoint a lecturer, or lecturers, whose duty it should be, to visit the several lodges in the state, to inspect their work, and to endeavour, under the direction of the Grand Master and Deputy G. Master, to produce uniformity and correctness. This proposition was opposed with much zeal on several grounds, and at length rejected. It was contended that the accomplishment of the object was impracticable; that no mason could be found at once capable and willing to devote his time and attention, so extensively as would be required, to the improvement of the craft; that, even if such a person could be found, the service could neither be expected nor desired without adequate compen-

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\*REMARK BY PRESTON. This censure only extends to those irregular lodges in London, which seceded from the rest of the fraternity in 1738, and cannot apply to the Grand Lodge in York city, or to any lodges under that ancient and respectable banner, whose independence and regular proceedings have been fully admitted and authenticated by the Grand Lodge in London, in the Book of Constitutions printed under their sanction in 1738."

sation, and that the funds of the Grand Lodge could be much more profitably and usefully employed in feeding the hungry and clothing the naked, than even in furnishing masonic instruction to the ignorant and misguided among the fraternity. This may be plausible reasoning, but to our apprehensions it is by no means conclusive. The forms and ceremonies of masonry, the mystic rites and traditions of the order, are, we admit, of inferior importance to the great cardinal principles and moral duties which it is intended to enforce. But it does not therefore follow that the rites and ceremonies are to be treated with contempt. They are valuable, not only in themselves, but as means of impressing upon the mind solemn and interesting truths, and of cultivating the noblest and most generous feelings of the heart. To us it does really appear a matter of some importance to disseminate pure masonic light, to enable the mason of every grade not only to work correctly and according to the ancient rules and landmarks of the order, but to understand the true allegorical meaning of the forms and symbols of the several degrees. We do not believe it impracticable to effect this object. The experience of other states shows that it may be accomplished, and why may not we in Kentucky be as successful in such an enterprize as our brethren have been in other parts of the union? It is not, to say the least, any evidence of the existence of energy among the craft, that we should despair of finding an individual at once sufficiently enlightened and public spirited successfully to engage in so laudable an enterprize. We do not believe that the interests of the order are at so low an ebb among us. We are confident it will not require much seeking to enable us to find a sufficient number of brethren, who are amply qualified and who would not be reluctant to undertake the task, at least in their respective neighbourhoods; and if the expense is mentioned as an objection, we can point out a mode by which a sufficient sum may be raised for the object, without encroaching on the funds of the widow or the orphan.

The question first to be decided is, whether masonic instruction is needed in our lodges. Upon this point there seems to be scarcely a difference of opinion. It is indeed contended that in all the *essential* particulars the craft is sufficiently well informed,

but upon many collateral and incidental points, it is uniformly admitted, they require correct and systematic instruction. The mode of working in different lodges is by no means uniform, although, in all, the most important landmarks are probably adhered to. Indeed, uniformity and correctness of work cannot reasonably be expected unless some measure, similar to that now referred to, be adopted by the Grand Lodge.

The next question is, whether that information, which is undoubtedly wanting, is of sufficient value to render it worth while to attempt its diffusion. On this point we cannot think it necessary to dwell. If Masonry itself be of any value; if those mystic rites which constitute its peculiar characteristics be worthy of preservation; if its traditions and allegorical instructions be entitled to respect; it surely cannot be a matter of slight importance whether the craft be enlightened on those subjects or not. No one, who has witnessed the difference between a correct and intelligent manner of conducting the business of a lodge, and the course too often pursued by those who are unacquainted with their duties, can for a moment doubt the value of accurate and judicious instruction. We proceed therefore to enquire, in the next place, whether it is practicable to adopt and carry into effect a system for the universal diffusion of the much needed and much to be desired information. Let us look at what has been done in other places, and let us not despair. In almost all the Atlantic states lecturers have for many years past been employed by their respective Grand Lodges, and with eminent success. In some of them, District Deputy Grand Masters are appointed, each of whom has the superintendence of a single district, within the limits of which it is his duty, from time to time, to visit all the lodges, minutely to inspect their work, to correct their errors, and to communicate the instruction they may severally require. In our neighbour Ohio, a younger state than Kentucky, the Grand Master is personally engaged in the same important work, and a very extensive improvement throughout the craft has, we understand, been the result of his exertions. It is true former efforts in this state have failed, but it requires only a little energy and perseverance to render similar efforts successful. At any rate, we ought not to be discouraged by former failures.



If we have any love for the order, any genuine masonic ardour, we ought rather to be roused to additional energy, and to resolve, by manly and resolute perseverance, to command success. If the state were divided into districts of convenient extent, and one enlightened brother were appointed in each district, we confidently believe the object might be accomplished. There are surely scattered throughout the state, a sufficient number of masons, capable of acquiring and retaining accurately the lectures of the three first degrees, and disposed to devote a reasonable portion of their time to the promotion of the best interests of the order. Let us at least make the experiment. If we fail, we shall do no injury: if we succeed, we may accomplish much good.

But we are told that the experiment will subject us to expense, and that our funds can be more usefully and profitably employed. In reply to this suggestion, it need only be remarked, that a rigid economy on the part of the several lodges, and a retrenchment of their unnecessary expenses, would easily enable them to accomplish the object here recommended, without intruding upon the funds devoted to more sacred and more important purposes. Let the spirit of improvement only be excited, let a noble emulation and true masonic ardour be universally enkindled, and pecuniary resources will no longer be wanting.

But let us not be misunderstood. We do not mean to intimate that the interests of masonry among us are regarded with indifference, or that a cold and heartless apathy pervades the fraternity. On the contrary, we believe there is no section of the union, where the order is in higher esteem, or where a desire to promote the diffusion of its interests is more prevalent, than in Kentucky. Our lodges are numerous, respectable, and well attended. A zeal for the acquisition of masonic knowledge, as well as a love for masonic principles, is, we trust, extensively felt; and whether the system we have recommended be adopted or not, we have no fears for the ultimate prosperity of the institution.

*Extracts from an Oration pronounced by T. POWER, Esq. at the Consecration of Monitor Lodge, Waltham, Mass. June 25, 1821.*

The march of intelligence is still onward. The social, moral and intellectual condition of man is still to be improved. There are irregular passions to be subdued, vices to be resisted, habits of virtue to be formed, kind affections to be encouraged, generous and elevated sentiments to be confirmed, and distress to be soothed, and relieved. With these views we associate, and these are the objects which we believe our institution is fitted to effect. This assurance is a sufficient justification for our frequent assemblies, and were our meetings always secret and exclusive, there would be no obligation on our part to defend and vindicate them. But whenever any association or body of men, having a common interest, or professing to be united by a common bond, present themselves to general observation by public services and ceremonies, it is expected of them to make good their claims to public approbation and patronage. The more exclusive and secret, therefore, the precise points which distinguish such associations, the higher the obligation becomes to give a fair and unequivocal exposition of those principles and views by which they expect that approbation and patronage. It is not by a splendid and imposing pageant, that shall amuse an idle hour and disappoint reasonable expectations. It is not in the power of declamation that exhausts itself in vapid rhapsody, and leaves the heart untouched, the affections unsubdued, the understanding still clouded with uncertainty. This would be as insulting to good sense and sound judgment, as it would be unworthy of us. We would conciliate the good feelings of all men, because the tenets of our profession teach us "to regard the whole human species as one family;" we therefore have made our services public. We would convince you by unequivocal example, that the object of our order is to enforce the practice of moral and social duties; you have therefore witnessed the solemn ceremonies of constituting a new lodge and installing its officers.

It is an interesting inquiry to the Masonic antiquary, to mark the affinity of our Institution to the celebrated mysteries of Eleusis, the feast of Isis, or the Druidical solemnities. It is curious

to trace its origin, its early design and fitness to the state of society when the wants of men were few, when barbarism covered the earth, when the noble powers of man were not yet developed, and mutual protection was the only bond of association. He pursues it to its union with science and the useful arts, and sees it ministering to the comforts and elegancies of life. But to the Mason who marks its influence on our moral and social condition, the subject becomes more interesting, as its relations are of a higher nature. He beholds it mingling with the hopes of the blissful, and the fears of the disconsolate and wretched; giving a higher relish to intellectual and social enjoyments, and dashing the tear of misery from the cheek of misfortune. He feels it appeal to the passions and affections, and that it leads from the errors and follies of this life to the hope of a better life hereafter.

While we may claim something for the antiquity of our Institution, we claim more for the purity of our system. While something may be claimed for its general diffusion, more may be claimed for its adaptation to the condition of man in all countries, and under all circumstances, learned or unlearned, rich or poor, of humble or exalted station.

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Although the Christian Mason claims kindred with the scorned and despised Jew, although he infuses no poison in the chalice he affectionately offers to the follower of Mahomet, although his compassion tames the wild spirit of the Arab—is he therefore recreant to his religion? How poor a comment is such a supposition on the precepts and examples of the benevolent Founder of his religion, who established its basis in the principles of universal good-will.

While art presents to the admiring world her magnificent monuments, while science erects her splendid temple, while ambition exalts its column of victory, Masonry too raises her triumphant and imperishable pillar. It is triumphant, because there, Charity by liberal means subdues the harsh, discordant passions; there, Humanity presents the pure and holy offerings of grateful hearts; there the consecrated mitre, the warrior's plume, and the sceptre of kings, are laid on the level of equali-



ty. It is imperishable, because its base is fixed in the kind and generous affections of man; its capital rises, in hope, to the throne of God.

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*Extract from a Sermon, delivered at Sacket's Harbour at the Installation of Athol Lodge, August 6th, A. 5818, by Brother EMORY OSGOOD.*

EZEKIEL, xliv. 5.

"And the Lord said unto me, Son of Man, mark well! and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord and the laws thereof—and mark well the entering in of the House, with every going forth of the sanctuary."

The Masonic Society, in its ancient purity, resembled the building that was reared by its art. *The stones were hewed and squared in the quarries, the timber prepared in the forests of Lebanon, so that the materials, when they were collected, were found to be prepared in such beautiful order and proportion that it came together without the sound of axe, hammer, or any tool of iron; and had more the resemblance of the handy work of the supreme architect of the universe, than that of human hands.* Such was ancient Free Masonry, when none were admitted to participate in its sublime mysteries but the worthy and meritorious.

To mark well the entering in of the house in a masonic sense, is to observe well the institution of Masonry.

In the temple of Solomon, there were guards placed at the different gates to see that none passed without they were duly prepared. In like manner, those who are placed as guards in our masonic temple, are to pay particular attention to the character of those, who present themselves as candidates for the mysteries of our order.

Do we see a man possessed of a covetous disposition, with a manifest desire to monopolize all to himself? mark well the entering in of the house?—admit him not, he will neither have any affection for the general good, nor unite in any probable means to obtain it.

Do we see a man often in difficulty with his neighbours, and

first in his own causes, and right in his own eyes? mark well! if he is admitted, he will have no regard for good order and subordination.

Do we see a man spending his time idly, intemperate in his habits, neglectful of his family? mark well the entering in of the house. He is not a good husband, he is not a good citizen, and he can never be made a good Mason.

Do we see a man cruel and oppressive, over-reaching his neighbour? mark well the entering in of the house. If he is admitted he will have no affection for the object; the widow and the orphan will never have the tear of sorrow wiped away with such a hand; the poor and penniless will never find a home under such a roof.

Do we hear a man often speaking reproachfully of his neighbour, trumpeting abroad the faults of others? mark well—a brother's character is not safe on his tongue.

“Do we hear a man speak lightly of religion, and deny the inspiration of the Scriptures, and the mediation of the Lord Jesus? mark well the entering in of the house—let every gate be duly guarded.

The introduction of such *strangers* to the genuine principles of Masonry, is calculated to make *confusion* among the craft—they are not *fit materials* for the masonic *edifice*; they are neither *oblong* nor *square*; they will answer none of the *dimensions* nor *weight* of masonry; neither can any of the *working tools* of the craft be adjusted upon them.

Weigh them in the *balance*, they are found wanting; TEKEL must be written upon them.

By reason of the introduction of such strangers among the workmen, our ancient and honorable institution is brought into disrepute among the pious and candid. Let our actions and our morality, therefore, be such as to silence the tongue of slander, and blunt the dart of envy.

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MASONIC PRAYER—By DR. W. SMITH.

FATHER of light, of life, and of love! Supreme Architect and Ruler of Heaven and Earth! Infinitely glorious God—Thou, at

the beginning, willing to communicate happiness, and to establish beauty, order and harmony, didst, from the womb of thine own awful eternity, give birth to time; and, commanding the jarring elements of matter to cease their strife, didst marshall them into an universe complete! Then, while the heavenly hierarchies, with voice and harp, sung the loud anthem of joy, thou didst crown thy glorious work, by breathing the breath of life into thine own image—Man!

Be thou with us at the present beginning, and to the end. In thy name we assemble, and in thy name we desire to proceed in all our doings. Let the wisdom of thy blessed Son, through the grace and goodness of the Holy Ghost, so subdue every discordant passion within us, so harmonize and enrich our hearts with a portion of thine own love and goodness, that the lodge at this time may be a sincere, though humble copy of that order, beauty, and unity, which reign forever before thy heavenly throne.

We thankfully acknowledge that thou hast loved us, O Lord our God, with an exceeding great and eternal love; and hast chosen us out of every people and language. Our fathers trusted in thee and were not ashamed—for thou didst teach them the statutes of life, that they might do of thy good pleasure with a perfect and willing heart. As thou didst unto them, so do thou unto us; still remembering thy gracious promise, “that where two or three are met together in thy name, thou wilt be in the midst of them.”

By thus seeking and loving thee, and by loving each other for thy sake, shall thy blessing and peace be upon us from the four corners of the earth. Thou shalt put understanding into our hearts, and make us diligent to hear, to teach, and to do, all the words of thy law in love—So shall we be built up a spiritual lodge, never to be shaken; but cleaving to thy great name, and united to thee in love, and praise, and freedom of soul forever!

Amen! so may it be, for the sake of Christ our Saviour!

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*Masonic Precept.*

Look down with pity upon the deplorable madness of those who turn their eyes from the light, and wander about in the darkness of accidental events.



## LADIES' LITERARY MAGAZINE.

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### THE CYPRESS CROWN—A TALE.

*Concluded from page 107.*

Both, for some time, remained thoughtful and in silence; while, from the doubt and perplexity of his companion, Wolfe found himself, by contrast, growing more energized and resolute. "Should it appear again to night," said he, "I shall follow the ghost. I must cut this mysterious knot with one bold stroke, otherwise it will continue to fetter and enervate both soul and body." "Indeed! are you determined?" said his comrade—"Why not?" said Wolfe. "This requires consideration," said the other. "Who knows what you may come to see there!" "That's all one," said Wolfe; "I must know the secret import of this visitation, otherwise I can have no rest." His comrade played with the tassels of his laced helmet, and was silent. It now lightened at a distance, and began also to rain. Wolfe stepped to the window—"You must go now!" said he to his comrade; "for, at all events, your presence cannot be of any service to me in this affair. A ghost seldom deals with more than one individual at a time." He took leave of his friend, therefore, after having escorted him to the door; and said, at parting, "have no fears on my account—the goodness of Heaven will support me!" He had scarcely uttered these words, when, with great emotion, he recollected how visibly near to him Providence had frequently been in battle; and how often, amid difficulty and danger, a short, tranquil prayer had stilled the anxiety of his heart, and recalled his wandering senses. When he had returned from seeing his comrade down stairs, scolded Lynx into quietness, and summoned all his self possession, he extinguished the light, knelt in a corner of the room, and, with heartfelt devotion, said a pater noster. After this his tranquility was perfectly restored. He had even a degree of pleasure in listening to the majestic thunder that sublimely rolled over the yet living town, and attracted the attention of its varied inhabitants, whose eyes, from time to time, were dazzled and blinded by the sudden and vivid lightning.

Towards morning, (though there was yet no daylight) Wolfe began to close his eyes, exhausted and harrassed. Not long after, his nightly visitant once more placed itself near him. Its gestures were now more earnest and anxious; and it appeared to Wolfe, in his sleep, as if Lynx barked very loud, and seized and dragged him by the arm. He was fearfully agitated in a vain strife between sleep and waking, with the inability at first to break from his dream. At last a frightful gleam of lightning filled his apartment, and forced him out of his almost deadly combat. Instantly he sprung out of bed—rain and wind rattled violently on the windows—the garden opposite seemed wrapt in flames. Wolfe beheld nothing around him but fire and devastation—yet the loud thunder gave him courage. He took his mantle from the wall, wrapt himself in it, carried his sabre under his arm, whistled for Lynx, who, terrified by the thunder, ran moaning backwards, and, trusting in God, proceeded on his way.

In the house, all, on account of the storm, were awake. He found the door half open, and stepped into the court. The louring clouds swept over him—it seemed almost as if the spirit of the storm were riding through the air on audible wings. The rain came pouring down, and, for a moment, he had nearly lost his resolution. Lynx, however, now recovered from his fright, sprang with unwieldy gambols around him, and led him onwards, sometimes barking aloud, and glaring with his eyes, as if animated by some extraordinary design. In this manner our hero was drawn onwards towards a neighbouring wall, in which he at last perceived a small entrance gate. He tried the lock in different ways, till it opened, and he now found himself within the beautiful garden which he had admired so much.

The trees shook their drenched heads, and saluted him with those deep, rustling sounds, by which they responded to the violent attack of the storm. He went rapidly onwards beneath their agitated canopy, while his labouring heart became so anxious and opprest, that he could hardly breathe. Meanwhile the relentless tempest beat the flowers one against another, crushed their tender heads to the earth, and drove great whirls of red and white rose-leaves through the perturbed atmosphere. At length a stream of light flashed through the clouds, and Wolfe found him-

self before the ruined, moss-covered ice cellar, where the two lime trees, exactly as they had been described to him in his dream, stretched their withered branches, as if pointing with long black fingers, to a low, fallen down door of the entrance—Wolfe instantly drove away this barrier. In his mind there was now no trace of fear. All inferior solicitude yielded before the increasing impulse here to realize some extraordinary discovery. He had become excited to such a degree, that, notwithstanding the interruption of the storm, he followed the directions received in his dream, by searching thoroughly among the raised up rubbish and mould, with scrupulous attention. His faithful attendant, Lynx, assisted him with more than instinctive perseverance in this labour, scratching and turning up the earth with his snout, till, at last, he barked vehemently, and stood as if riveted to one spot. Wolfe bent over him, while the thunder rolled at a distance and a pale gleam of one solitary star fell through the dark mantle of the night. Wolfe started back as the light fell upon an *AXE OR HATCHET* that lay at his feet. "What may this import?" said he, and lifting it up, he stepped out of the dark shades of the cavern into the free air. The solitary star was reflected on the steel; but, at the same time, Wolfe beheld with horror, deeply rusted stains of blood, which irresistibly agitated his heart, and full of obscure apprehensions, he exclaimed, "Murder! a secret, dark, and barbarous murder!" His whole frame trembled with indignation, and the desire of just vengeance; and taking the hatchet under his mantle, without having determined what course to pursue, he returned back to his quarters.

The weather had now become comparatively tranquil; the thunder clouds had sunk beneath the horizon, like a worn-out volcano; the day-light already dawned; and light fringes of red adorned the yet lingering vapours in the east. Wolfe came, with great strides, back towards the court—his white cloak fluttering in the wind—his upraised hair staring and wild over his angry, contracted brows; and his eyes, too, considering the temper in which he was, must have looked sufficiently formidable. He now happened to encounter Mein-herr John, who, quietly looking at the weather, was smoking his morning pipe under the gate-way. "Look here, master," cried Wolfe, drawing the



hatchet from under his cloak, "see what I have found this morning!" The tobacco pipe fell from the butcher's hands—his eyes became wild, and his lips quivered, then, murmuring in a hollow voice, "blood will have judgment, I am doomed at last!" he clasped his hands, and fell down dead, with his face to the earth in a fit of apoplexy.

Wolfe stood as if rooted to the spot, still holding the axe with uplifted arm, when Louisa looked over his shoulder, and, in a piercing voice, exclaimed, "Oh heavens! that is Andrew's own hatchet—there is his name on the handle—Andrew Wolfe!" Then the whole connexion of events flashing with the rapidity of lightning on her mind, she clasped her hands together, and, almost breathless with horror, exclaimed, "That is his blood!—They have murdered him!"

The alarm had brought together all the inhabitants of the house, who thronged about Wolfe, and urged him to unravel the frightful mystery. To him it appeared as if his head and breast were loaded with a weight of iron. Words and thoughts both failed him, as if frozen up, motionless, and dead within his soul. He stared at the letters upon the hatchet—his brain whirled as if a wheel were within it—suddenly tears burst from his eyes—then the spirit of vengeance returned—he fell upon the prostrate butcher, and violently lifted him from the ground exclaiming, "Thou hellish bloodhound, hast thou murdered him?" The cold, pale lips, however, opened not again, for death had finally sealed them. Wolfe drew back, therefore, after having let the stiffening corse slowly sink down; then looking wildly around him, rushed from the house towards the garden. The spectators, perceiving his design, followed him with shovels and pickaxes, with which they assisted him to search, until they had at last drawn from the grave the remains of a dead body, now reduced to a skeleton, so that nothing more was recognisable but a silver ring, which, uninjured, still adhered to one of the withered fingers. On beholding this, Louisa, with trembling lips, could only pronounce, "It is he—'twas I who gave him the ring!" And Wolfe, on hearing this, immediately fell down in a state of insensibility, from which they were not able to recover him.

After our hero, under the influence of frightful nervous spasms

had been carried to an hospital, where he fell sick of a mortal fever, the legal authority of the city found evidence to prove that, seven years before, a stout, active lad, by name Andrew Wolfe, had entered into the service of Mein-herr John, the butcher. He was a ready penman and accountant, and soon became indispensable to his master, whose business, after Andrew's arrival, was rapidly improved, and he himself was reconciled with customers, who, for a long while, had been estranged. Mein-herr John therefore moderated, in some degree, the usual roughness of his temper and demeanour; and Andrew himself bore much with patience on account of the sincere love which he cherished for Louisa. Their attachment was mutual; and as the good, diligent youth had gathered together a little capital of his own, he hoped in a short time to be able to undertake some business for himself, and provide for the worldly comfort of his intended bride. He had just made up his mind to disclose those intentions to his master, when one evening the wicked Martin, a graceless journeyman, in whom no one had any trust, contrived to entice him into a game of hazard, in which Mein-herr John also joined, and both tacitly conspired together to pillage the poor lad of the little fortune he had so anxiously saved. Contrary to their expectations, however, he won from both; and when it grew late, Louisa making signs to him to go, he broke off at last and retired to his apartment, having first hastily embraced his mistress, and whispered her that tomorrow all would be finally arranged for their marriage, and that she should have no fears for the future. Several people in the house had overheard Mein-herr John whispering that same evening with Martin on the stairs, and seen them afterwards go up to Wolfe's chamber. The following day Andrew had disappeared, no one knew where or how. His master gave out that he had deserted to the French army, and had marched away with them.

After these disclosures were made, it was found that the villain Martin was missing; and, on inquiry, it appeared, that in the morning early he had fled on horseback, no doubt sooner or later to be overtaken by merited judgment.

Louisa, with calm resignation, attended Wolfe in his illness, who in lucid intervals was still able to converse, and often folding

his hands with deep sighs, said, "God has avenged us, and we must forgive the guilty!" These indeed were his last words, and in uttering them he closed his honorably-unstained existence. Louisa laid the Cypress Crown (which she had taken down from the nail in his apartment) upon the coffin, and she and Lynx followed at a distance, when his comrades bore him to the grave, and deposited his remains beside those of his brother, who had previously been interred with Christian rites.

Often Louisa weeps over their grave; yet her heart is more tranquil, for Andrew was not faithless, and God has judged his murderers. With pious submission waits this poor drooping flower, till the storm of life shall wholly lay it in the dust, and refuge is found at last in the night of the grave.

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#### FEMALE SOCIETY IN INDIA.

In order to form a just idea of the state of female society in India, it will be necessary to trace the character of Hindoo women in its original formation, and to examine the nature and extent of the care bestowed upon them in the season of early youth. The importance which the inhabitants of Europe attach to a sound and judicious education, especially with regard to the female sex, is founded on the unerring deductions of reason and experience. Without it, the whole frame of society, so much superior in every possible respect to any thing the world has ever witnessed, would quickly lose its dignity and refinement, and deprive the world of its salutary influence. What estimate shall be formed then of the state of society in India, where the education of females is invariably and systematically neglected; where not one female in twenty thousand, among the rich or the poor, the honorable or the ignoble, is ever permitted to acquire the smallest idea of letters; where the book of knowledge is as effectually closed upon them as though the alphabet were unknown in the country?

No consideration enters into the negotiations of marriages, but the convenience of the high contracting powers; and with them the increase of family distinction, of wealth, or importance



in society, regulates the scale. Hindoo matches are generally unhappy; indeed it is impossible it should be otherwise, when two individuals are thus united without the slightest reference to a congeniality of disposition.

We will follow the female into the family circle, where she is to spend the remainder of her days, in which the very first act is calculated to strike imagination like the bolt of the first door on the unfortunate victim of the Inquisition. The elder members assemble to view her face for the first, "and for the last time," till it has lost its mortal hue. The new married female is conducted into the room, where she sits like a statue with her face concealed beneath a veil, till it be lifted up by one of her own sex. She then closes her eyes, and stretches forth her hands to receive the presents of the elder male branches of the family, together with their benedictions. After this ceremony, she retires to her own apartment, and commences a life of seclusion and inanity. Though living under the same roof with her father-in-law, and her husband's brethren, she is never permitted to converse with any of them, and if by any accident they happen to cross her path, she veils her countenance as if in the presence of a stranger. With the junior branches of the family, she may converse while they remain children; but all intercourse ceases when they attain a certain age. Her father-in-law never mentions her name in the family, and enquires after her welfare only by stealth. There is no general family intercourse; the two sexes are as effectually separated as they would be by stone walls. The life of social intercourse is absent in these comfortless abodes; there is no affectionate greeting in the morning, no tender valedictions at the close of the day.

Their meals are partaken separately; the men and the women each by themselves; with this difference, that the women wait on the men during their repast, though with their cloth drawn over their faces. During these hours there is no notice taken of the females who wait so assiduously on their lords, except when food or water is required. Even then, they are never addressed in that affectionate language which might soften the asperity of their employment; but in an indirect manner, with a simple notice that more food is required, or that such an one is

idle, or it would be advantageous to replenish the dish. No entreaties can prevail on a woman among the higher classes, to eat in the presence of her husband, even when alone with him. How different this state of society from that which our immortal bard had described in the bowers of paradise! How wide a contrast between European social enjoyment even in affliction, and the cold seclusion of Hindoo manners at the most festive hours of the day!

In her own house the wife is seldom treated with unreserved confidence, while every thing which meets her eyes, the lofty walls surrounding the house, the small windows grated to prevent her thrusting her head through them, the evident separation of her apartment so as to exclude the possibility of intercourse—all these things, however natural to her mind from her having been accustomed to nothing else from her childhood, cannot fail to remind her of the suspicion which pursues her conduct. Among the higher classes, where we might expect more liberality, we find less. Women are not permitted to pay or receive visits, and never leave home except for the house of a relative, and even these journeys are rare, and attended with much anxiety.

Of the employment of the females at home it is more difficult to speak: it is however easy to imagine, that without books, without any useful employment, and without any relief from visits, time must hang heavily on their hands. Those in the lower walks of life prepare cow-dung for fuel, fetch water for all domestic purposes, make purchases in the market, and in short attend to the drudgery of the family. In the higher circles, where these cares devolve on menials, women pass a listless, uninteresting life, without diversity and without enjoyment. According to the best information we can obtain on the subject, a wife devotes one portion of the day to the combing of her hair, and to the adorning of her person with jewels and splendid attire, which excite the envy of the less favoured female relatives inhabiting the same inclosure. Listening to slander serves to fill up the interstices of her time. This is the highest species of happiness which Hindoo women enjoy; it is the balm which relieves life of its tedium. The faults, the follies, the singulari-

ties of neighbouring families, are all re-echoed through these secluded chambers in a ceaseless round.

Where the most ardent attachment has been outwardly professed, the husband, on the death of his wife, hastens in search of another, frequently the very day after the performance of her funeral rites, making no scruple to employ the articles which have been saved from the feast of woe, in furnishing the bridal entertainment. The wailings of grief have scarcely subsided, before the same walls resound with the songs of merriment.

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#### MATRIMONIAL HAPPINESS.

As love without esteem is volatile and capricious, esteem without love is languid. I am afraid that too many men, whose wives have possessed their esteem, have lavished their fortunes in the pursuit of pleasure which has little to do with domestic happiness; while the love of others, however ardent, has been quickly alienated, because it was not dignified and supported by esteem.

As there is not perhaps a married pair upon earth whose natural dispositions and relish of life are so perfectly similar, that their wills constantly coincide; so it must sometimes happen, that the immediate pleasure of indulging opposite inclinations will be greater than a participation of that pleasure, which should arise to the other if this indulgence should be forborne: but as to forbear this indulgence can never fail to conciliate esteem, it should always be considered as a means of happiness, and rather as an advantage than a loss; especially if it be true, that the indulgence itself, in these circumstances, never gives the pleasure that it promises.

Lady Mary Matchless had been married to Sir William, a baronet of that name of great fortune, amiable, honourable, and accomplished. He loved her, and was indulgent; she loved him too, but she was vain. Among her other numerous graces, she was admired for the peculiar elegance with which she waltzed. At first Sir William was delighted to see her in this kind of display: he was now in the possession of her unrivalled charms, and when he saw how much she was admired, and what exclamations of delight her graceful movements excited, his admiration re-



ceived an added impulse; and though etiquette naturally restrained his tongue, his heart joined in the applause. However at the close of the ball, on asking an old friend of his family, and whose opinion he had ever regarded with a venerating respect, whether he did not think the waltz a charming dance, he was surprised by this grave reply: "It certainly is for every kind of women except such as wish to be thought virtuous wives or chaste misses." This sentiment instantly produced the effect for which it was uttered; and the next ball to which Lady Mary was invited, he expressed a hope that she would not waltz. "Nay, my dear Sir William," she replied, what an unreasonable objection, when you know how fond I am of dancing, and how much I prefer that dance to any other! I am sure you will not disappoint me, when I ask you to withdraw your prohibition." Sir William, who was good nature itself, smiled assent, as he did not wish her compliance when an air of reluctance would have accompanied it. She, however, who had not less good nature than himself, suffered so much pain from the suspicion she entertained of having mortified him, that, in the midst of all her graces, and the praise they occasioned, or the envy which they excited, she continually wished herself at home. Thus she offended the delicacy of his affection, by preferring a dance to the indulgence of his fond and anxious sensibility; and forfeited part of the esteem which was due to that very good-nature by which she lost the enjoyment of the night.

In this instance the pain inflicted upon the husband arose from the private gratification proposed by the wife: but there is a passion very different both from malice and rage, to the gratification of which the pain of another is sometimes essentially necessary. This passion, which, though its effects are often directly opposite to good-nature, is yet, perhaps, predominant in every breast, and indulged at whatever risk, is vanity.

To a gratification of vanity at the expense of reciprocal esteem, the wife is certainly under much stronger temptation than the husband: and I warn the ladies against it, not only with more zeal, but with greater hope of success; because those only who have superior natural abilities, or have received uncommon advantages from education, have it in their power.

To rally a wife with success confers little honour upon the husband; the attempt is rather regarded as an insult than a contest: it is exulting in a masculine strength, to which she makes no pretensions, and brandishing weapons she is not supposed to have the skill to wield.

For the same reasons, to confute or to ridicule a husband with an apparent superiority of knowledge or of wit, affords all the parade of triumph to a wife: it is, indeed, to be strong where weakness is no reproach, and to conquer when it would not have been dishonourable to fly. But these circumstances, which increase the force of the temptation, will be found to afford proportionate motives to resist it: whatever adds to the glory of the victor, adds equally to the dishonour of the vanquished; and that which can exalt a wife only by degrading a husband, must in fact be a worthless acquisition, as it may perhaps change fondness to resentment, or provoke an active jealousy to an implication of contempt. But if good-nature is sufficiently strong to secure the esteem of reason, it may, nevertheless, be too negligent to gratify the delicacy of love: it must, therefore, not only be steady, but watchful and assiduous; beauty must suffer no diminution by inelegance, but every charm must contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover, must not be uncautiously unfolded to the husband. The most intimate and tender familiarity cannot surely be supposed to exclude decorum, and there is a certain degree of delicacy in every mind, which is disgusted at the breach of it, though every mind is not sufficiently attentive to avoid giving an offence which it has often received.

As they who possess less than they expected cannot be happy, to expatiate on chimerical prospects of felicity is to ensure the anguish of disappointment, and to lose the power of enjoying whatever may be possessed. Let not youth, therefore, imagine, that, with all the advantages of nature and education, marriage will be a constant reciprocation of delight, over which externals will have but little influence, and which time will rather change than destroy. There is no perpetual source of delight but hope. It follows, therefore, from considering the imperfection of the utmost temporal happiness, that to possess it all would be to lose it,

as hope would be annihilated. We enjoy that which is before us; but when nothing more is possible, all that is attained is insipid. Such is the condition of life, but it does not lessen the real value and final object of it:

“Hope follows through, nor quits us when we die.”—POPE.

#### ON TASTE IN FEMALE DRESS.

Personal neatness may almost be classed with the cardinal virtues. It was an observation of Lavater that persons habitually attentive to dress, display the same irregularity in their domestic affairs. ‘Young women,’ says he, ‘who neglect their toilette, and manifest little concern about dress, indicate in this very particular, a disregard of order, a mind but ill adapted to the details of house-keeping, a deficiency of taste, and of the qualities that inspire love; they will be careless in every thing. The girl of eighteen who desires not to please, will be a slut and a shrew at twenty-five. Pay attention, young men, to this sign; it never yet was known to deceive.’ Husbands, as well as lovers, are gratified and delighted to see their partners handsomely adorned; and I am well convinced that many a heart now roving in quest of variety, might have been retained in willing captivity at home, by the silken chains of personal decoration. It is one of the moral duties of every married woman always to appear well dressed in the presence of her husband. The simple robe may evince the wearer’s taste as nobly as the most gorgeous brocade.

The natural figure of a woman is of the utmost importance in determining the style of her dress. What sight, for instance, can be more preposterous than that of a short broad-shouldered, fat female in a spencer? It has been observed too, that short women destroy their symmetry and encumber their charms, by a ‘redundancy of ornament;’ and that ‘a little woman, feathered and furbelowed, looks like a queen of the Bantam tribe.’

Nor is the substance of which dresses are composed unworthy of notice.—Making due allowance for the season, that which will display, or soften the contour of the form with most propriety and effect, should always be preferred. The Roman ladies had their *ventus textillis*, and their *linea nobuta*—linen so fine



as to acquire those names;—and from the transparent muslin to the substantial silk, the merino and kerseymere, our variety of texture is almost infinite. Thus, while the sylph-formed maiden may be allowed to float in gossamer, the more matured and portly female should adopt a fabric better suited to her size, her figure and her time of life.

There is nothing, perhaps, more difficult of choice, or more delusive to the wearer, than colors; and nothing more offensive to the educated eye, than colors ill chosen, or ill-combined.

“Let the fair nymph, in whose plump cheeks is seen  
A constant blush, be clad in cheerful green;  
In such a dress the sportive sea nymphs go;  
So in their grassy bed fresh roses blow.”

It has been remarked, however, that grass green, though a color exceedingly pleasing and refreshing itself, jaundices the pale woman to such a degree, as to excite little other sensation but compassion in the beholder.

—“Maids grown pale with sickness or despair,  
The sable’s mournful dye should choose to wear;  
So the pale moon still shines with purest light  
Cloth’d in the dusky mantle of the night.”

Ladies of a pale complexion, should seldom, if ever, wear a dress of an entire colour. Their white drapery, at least, might be relieved and animated, by ribbons, flowers, &c. of delicate tints; such as light pink or blossom colour. On the other hand

“The lass, whose skin is like the hazel brown,  
With brighter yellow should o’ercome her own.”

She may even, without fear of offence, assume the orange, the scarlet, the coqualicot, the flame colour, or the deep rose; either of which will heighten the animated hue of her complexion, and impart a more dazzling lustre to her eye.

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*From the London Monthly Magazine.*

#### CONTEMPORARY FEMALE GENIUS.

At no period of our history has Female Genius triumphed more than in our day. At the present time there are living not less than twenty-four ladies of pre-eminent talents as writers in

various departments of literature and philosophy, whose names deserve to be specially enumerated, and whose several works and superior pretensions deserve to be treated at large in your pages. For the present, I shall name them as they occur to my mind, and not presume to class them in the order of merit. These brief notices justify me, however, in calling the attention of writers of greater power to the subject

MRS. BARBAULD, distinguished during fifty years, by her elegant productions in verse and prose.

MRS. HANNAH MORE, for nearly an equal period, by various moral and controversial writings; not inferior to any thing produced by the other sex.

MRS. RADCLIFFE, who, as a novelist, may be ranked among the first geniuses of the age and country.

MISS EDGEWORTH, a distinguished writer of novels, moral compositions, and works of education.

MISS CULLEN, the amiable and ingenious authoress of *Morton*, and *Home*, novels distinguished for their benevolent sentiments and spirited composition, honorable alike to her heart and head.

MRS. OPIE, whose various works in verse and prose are distinguished for their originality, ingenuity, good taste, and elegant composition.

MRS. INCHEALD, who as a dramatist and novelist, has produced various works which will ever rank high among the classics of our language.

MISS HUTTON, respectable as a novelist, powerful as a general writer, and able as a philosophical geographer; as proved by her recent work on Africa.

MISS H. M. WILLIAMS, who, though long resident in Paris, may be claimed as an Englishwoman, and is an honour to the genius of her countrywomen in history, politics, eloquence, and and poetry.

MRS. CAPPE, a lady whose strength of understanding and powers of diction have led her to grapple with subjects of the highest order, and she has published several works in theology, education, and biography.

MISS PORTER, a novelist of the first rank in the powers of

eloquent composition, whose Thaddeus of Warsaw and other works, will long be standards in the language.

MISS BENDER, who figures with equal distinction as a novelist, historian, and critic.

MRS. GRANT, who has distinguished herself in morals, philosophy, and the belles lettres.

MRS. MARCET, who had proved her powers of mind in her *Conversations on Natural Philosophy*, &c.

MRS. LOWRY, who writes and lectures with great ability on mineralogy and geology.

MISS OWENSON, (Lady Morgan) whose powers of eloquent writing, and moral and political reasoning, are not surpassed by any author of her time.

MRS. WAKEFIELD, compiler of many useful and ingenious works for the use of children and schools.

MRS. IBERTSON, whose discoveries with the microscope on the *Physiology of Plants*, rank her high among experimental philosophers.

MISS HERSCHELL, whose ingenuity and industry in astronomical observation, have obtained her a splendid reputation throughout the civilized world.

MISS AIKIN, niece of Mrs. Barbauld, who, soaring above productions of mere taste and fancy, has, in her *Memoirs of Elizabeth*, proved her powers in history and philosophy.

MRS. GRAHAM, the able writer of several volumes of travels, which are distinguished for their sound philosophy and enlightened views of society.

M. D'AUBLAY, (Miss Burney,) whose *Evelina*, *Cecilia*, *Camilla*, and other novels place her among the first and most original writers of any age.

MISS BAILLIE, whose *Plays on the Passions* and other productions are highly esteemed by every person of good taste.

Besides others of less celebrity, but perhaps equal merit, whose names are not present to the recollection of the writer.

Few persons, till they behold this enumeration, will have suspected that our own days could boast such a galaxy of genius in the fair sex; and it may also be questioned whether the other sex can produce a list in many respects of superior pretensions.



## POETRY.

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### ON MUSIC.

When through life unblest we rove,  
Losing all that made life dear,  
Should some notes we used to love  
In days of childhood meet our ear,  
Oh! how welcome breathes the strain!  
Waking thoughts that long have slept;  
Kindling former smiles again  
In faded eyes that long have wept!

Like the gale, that sighs along  
Beds of oriental flowers,  
In the grateful breath of song,  
That once was heard in happier hours,  
Fill'd with balm, the gale sighs on,  
Though the flowers have sunk in death:  
So, when pleasure's dream is gone,  
Its memory lives in music's breath!

Music!—oh! how faint, how weak!  
Language fades before thy spell!  
Why should feeling ever speak,  
When thou canst breathe her soul so well.  
Friendship's balmy words may feign;  
Love's are ev'n more false than they;  
Oh! 'tis only Music's strain  
Can sweetly soothe, and not betray!

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### ADVICE TO THE FAIR SEX.

BY A LADY.

Ye beauties, or such as would beauties be fam'd,  
Lay patches and washes and painting aside;  
Go burn all the glasses that ever were fram'd,  
The gewgaws of fashion and nicknacks of pride.

A nostrum to cull from the toilet of reason,  
 'Tis easy, 'tis cheap, and 'tis ever in season,  
 When art has in vain her cosmetics apply'd.  
 Good nature, believe me, 's the smoothest of varnish,  
 Which ever bedimpled the beautiful cheek;  
 No time nor no tint can its excellence tarnish,  
 It holds on so long and it lies on so sleek;  
 'Tis more than the blush of the rose in the morning,  
 The white of the lily is not so adorning;  
 All accident proof, and all scrutiny scorning;  
 'Tis ease to the witty, and wit to the weak.  
 'Tis surely the girdle that Venus was bound with,  
 The graces, her handmaids, all proud, put it on;  
 'Tis surely the radiance Aurora is crown'd with,  
 Who, smiling, arises and waits for the sun.  
 Oh! wear it, ye lasses, on ev'ry occasion:—  
 'Tis the noblest reproof, 'Tis the strongest persuasion;  
 And last, *and look lovely when beauty is gone.*  
 'Twill keep; nay, 't will almost retrieve reputation!

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## MASONIC INTELLIGENCE.

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FROM THE EASTON GAZETTE.

*Extract from a letter to the Editor, dated*

CAMBRIDGE, June 25, 1821.

"Yesterday the 24th inst. the Anniversary of St. John the Baptist, was celebrated in this place by a Masonic procession and sermon.—About 11 o'clock the Lodge and visiting brethren, decorated with the insignia of their respective grades, moved from the Lodge Room, to the Methodist church, which was very kindly and charitably opened for their reception. Great praise is due to the members of that church for the *magnanimity and liberality of sentiment*, they displayed on the occasion.—The procession and accompanying ceremonies were truly solemn and impressive—To view a band of brothers divesting themselves of all sordid views, associated for the purposes of general benevolence and to alleviate the cares and misfortunes of the woe-worn and distressed, offering up their homage and adoration at the altar of the Great Architect of the Universe, must always be a spectacle inexpressibly gratifying and consoling to the heart of every philanthropist. An appropriate sermon and very feeling

masonic address, were delivered by the Rev Mr. Owens; after which the Brethren partook of some refreshments prepared by Mr. Flint—they then dispersed. Nothing occurred to mar the harmony of the day, or in the least to impair the solemnity and religious grandeur of the scene. As a stranger who viewed the whole with the deepest interest, I must be permitted to pay this slight tribute of respect to an institution which commands my greatest veneration; and is entitled to the respect of every friend of the human race."

#### CONSECRATION AND INSTALLATION.

On Wednesday, the 22d August, Mount Zion Royal Arch Chapter at Stoughton, Mass. was consecrated, and its officers publicly installed in ancient and ample form. The M. E. JONATHAN GAGE, Esq. of Newburyport. G. H. P. of Massachusetts, and other Officers of the Grand Chapter were present on the occasion. The day was unusually fine, and the assembly convened for the purpose of witnessing the ceremonies, numerous. The Address by the Rev. Companion RICHARDSON, of Hingham, was distinguished for its catholicism, and for the profound, enlarged, and correct views which it exhibited of the beneficial design and tendency of the Masonic Institution. After the public services, about 400 companions, brethren, and their ladies sat down to a sumptuous repast prepared for the occasion by Companion Capen. The following are the names of the officers installed.

John Edson, <i>H P</i>	Jonathan Reynolds, <i>R. A. C.</i>
Elijah Atherton, <i>K.</i>	Joel Talbot, <i>M. V.</i>
Thomas Tolman, <i>S.</i>	Silas Alden, jr. <i>do.</i>
Royal Turner, <i>Treasurer</i>	Isaac Spear, <i>do</i>
Artemas Kennedy; <i>Secretary.</i>	Leonard Alden, <i>Steward.</i>
David Manly, <i>C. H.</i>	Leonard Kinsley, <i>do.</i>
Timothy Dorman, <i>P. S.</i>	Richard Talbot, <i>Tyler.</i>

#### Officers of King Solomon's Lodge, No. 6, Gallatin, Tennessee.

W. John Hall, <i>Master,</i>	A. D. Bugg, <i>Treasurer</i>
Alfred H. Douglass, <i>S. Warden.</i>	Samuel Gwin, <i>Secretary.</i>
William Stewart, <i>J. Warden.</i>	

#### Officers of Pickaway Lodge, No. 23, Circleville, Ohio.

George Wolfley, <i>W. M.</i>	Guy W. Doan, <i>Treas.</i>
Robt. K. Foresman, <i>S. W.</i>	John T. Davenport, <i>S. J.</i>
Henry Sage, <i>J. W.</i>	Caleb Atwater, <i>J. D.</i>
William B. Thrall, <i>Secretary.</i>	Walter Thrall, <i>S. and T.</i>